THE ARYAN PATH

VOLUME XXXVII · NO. 9

September 1966

NAMRATĀ
Just a *Little* Kindness

P. S. S. RAMA RAO
Professor Henry N. Wieman's Concept of "Creativity"

E. G. LEE
The Christian Dilemma

P. NAGARAJA RAO
Indian Philosophy: A Preliminary Approach

GRANVILLE C. PYNE
Buddhism and Richard Wagner

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Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

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SOPHIA WADIA

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THE ARYAN PATH

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CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 1
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from Eastern News Distributors 255 Seventh Avenue, New York 1, N.Y.

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

— The Voice of the Silence

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Just a *Little* Kindness

Though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understanding all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing. Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself, is not puffed up, Doth not behave itself unseemly, Seeketh not her own, Is not easily provoked, Thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

—I Corinthians, XIII

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs.

—H. P. BLAVATSKY

Open your eyes and seek another human being in need of a little time, a little friendliness, a little company, a little work. It may be a lonely, an embittered, a sick or an awkward person for whom you can do something, to whom you can mean something. Perhaps it will be an old person or a child. Or else a good cause that needs voluntary workers. Do not lose heart, even if you must wait a bit before finding the right thing, even if you must make several attempts.

—ALBERT SCHWEITZER

THE RAPID TEMPO and the deafening clamour of modern life do not encourage the development of the heart quality. There is no time and all too little inclination to practise kindness and to cultivate good fellow-

ship. It is bad enough to have giant computers solve our problems and answer our questions, to depend upon mechanical devices for the routine of our daily lives. Too much speed and increasing automation have eliminated the human factor. They now threaten to rob us of our humanity. They are paralysing the human element without which man ceases to be man. Without love and kindness man cannot *live*: he becomes an automaton, a replica of the machine he has created.

This de-humanizing effect of our mechanistic civilization upon men and women themselves is a distressing effect of modern life, and measures to correct it should be taken *before* it is too late! As far back as the last century growing concern was evinced at the constant hurry, and we came across the following from *The Royal Path of Life* (1879):

> We do everything in this age in a hurry; we demand not only "fast" horses, but fast writers, fast preachers, and fast lecturers. Said a noted seaman's preacher in one of our large cities, "I work in a hurry, I sleep in a hurry, and . . . I expect to die in a hurry."

What would this preacher say today! The movement he described and feared seems almost stillness contrasted to the terrific rapidity of today! We go faster and faster and yet have less and less time for the things that really matter. We argue we must hurry, hurry, hurry in order to save time, but have we stopped to think: What are we doing with the time we save? What is all this speed and rush leading to?

It was a year ago, in September 1965, that Albert Schweitzer passed away. A remarkable man in many ways, he will long be remembered for his consecrated medical service to the poor in Africa, for his spirit of research, his scientific achievements, his philosophical and religious insight, his musical talent and skill at the piano. But greater than all these gifts was his quality as a human being. Albert Schweitzer was above all a Man who perceived we human beings belong together and are here for each other and should establish all our relationships on the basis of our common humanity. He affirmed: "Man belongs to man. Man is entitled to man." He reverenced Life, one and indivisible, and knew that man is an integral part of that Divine Principle and that Brotherhood is, therefore, a fact in nature. His life-record is a beautiful and powerful reminder to us all that, if we have no love for each other, "we are nothing."

We need to be reminded again and again of this central Truth taught by all the Great Ones down the ages: "Love one another." "Love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, blessing." "Never give to the Sun time to dry a tear before thou hast wiped it." The Initiate Paul in his first

epistle to the Corinthians gives a magnificent analysis of love without which the most learned, the most gifted, and the most powerful man is as "nothing." This is not a mere figure of speech or a metaphor; it is literally true, for he is not man who has no love for his fellow men. And love, as Paul rightly points out, includes many admirable virtues: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity.

We may not intentionally violate the supreme law of love; we may harbour no hate or ill-will in our minds; but we have become too busy to "care" for others. We plead that there is no time and our lives are too crowded.

"En se plaignant on se console," says the French poet, but what if there is no-one to confide in, no-one who will stop long enough to lend a sympathetic ear? Many a heart remains sad for want of a friendly listener.

We must *make* time and regain the art of "caring." We need to "care" for our own sakes as well as for the sake of others. For our own sakes, since without love we deprive ourselves of the gifts of the Spirit. We become hard and callous and repellent. If we give love our own lives will be sweeter and brighter and — better still — we shall discover that latent in each human heart are the seeds of nobility, goodness, and beauty, waiting for the warmth of human love to spring into life. The seeds under ground remain invisible until a little rain and a little sunshine perform their magic and lo! we have a plant springing up from its hiding place, a plant which will bear fragrant flowers and nourishing fruits, rejoicing and benefiting the lives of many. There is similar magic in the love we give to another. A smile, a kind word, a friendly gesture — just a *little* kindness — and we find that other responding to the magic touch of our love, and he in turn will spread the sunshine of his sympathy upon other wayfarers.

We have made life difficult and sorrowful enough through our blunders and our follies. We must retrieve our steps, and to begin with let us brighten the lives of our fellow men by regaining the art of being kind — let us practise just a *little* kindness!

The main subject Life teaches us is one which we do not find listed in the curricula of our schools and colleges: it is Brotherhood. The great lesson we are here to learn is to live as brothers, to love one another, and unless that lesson is learnt we are ignorant: for we remain blind to the Light of Truth; we remain deaf to the Voice of the Spirit. There is no true progress for man other than spiritual progress. And spiritual progress is only achieved by following the Law of Love, which is that of our own true being. "Altruism is an integral part of self-development," said

H. P. Blavatsky.

Let us endeavour to live in the Great Self and be ever aware of its Presence in our own heart. Let us learn to live in our fellows as they all live in that One Self. Let us hasten to take the first step towards that glorious realization by practising just a *little* kindness!

NAMRATĀ

A MAN that stands alone, having decided to obey the truth, may be weak and slip back into his old ways. Therefore, stand ye together, assist one another, and strengthen one another's efforts.

Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth.

Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness.

This is the holy brotherhood; this is the church, the congregation of the saints of the Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in the Buddha.

—GAUTAMA THE BUDDHA
(*Vide, Mahāvagga,* I. 6)

P. S. S. RAMA RAO

Professor Henry N. Wieman's Concept of "Creativity"

[Shri P. S. S. Rama Rao, M.A., studied Philosophy with distinction at the University of Delhi, and since September 1965 has been teaching in the Department of Philosophy, Southern Illinois University, Carbondale, Ill., U.S.A., where his subject is at present Oriental Humanism. He introduces us to the impressive theory of "Creativity" developed by Professor Henry N. Wieman. We print below the first part of his article.—ED.]

I

OF ALL the Empiricists in theology, Professor Henry Nelson Wieman is the most thoroughgoing, and next only in influence to Paul Tillich. Here is a passionate religious spirit who has taken up the challenge of twentieth-century religious scepticism, and, redefining the concepts of "God," "Religion," etc., in empirical terms, shows us that there is an ultimate commitment for man and that God can be SEEN as operating in human history.

The concept of "Creativity" is pivotal to Professor Henry Nelson Wieman's Empirical Theology, and in the course of this paper, I shall give an exposition of this concept, based on his writings and lectures.

The idea of Creativity is a Bergsonian concept which had its impact on Professor Wieman, though his meaning and interpretation is different from that of Bergson.[1]

According to Professor Wieman:

(1) Creativity is an expanding of the range and diversity of what the individual can know, evaluate and control;

(2) It is an increasing of his ability to understand appreciatively other persons and peoples across greater barriers of estrangement and hostility;

(3) It is an increasing of the freedom of the individual when freedom means one's ability to absorb any cause acting on oneself in such a way that the consequences resulting from it express the character and fulfil the purpose of the individual himself;

(4) It is increasing the capacity of the individual to integrate into the uniqueness of his own individuality a greater diversity of experiences so that more of all that he encounters becomes a source of enrichment and strength rather than impoverishing and weakening him.[2]

---

[1] HENRY N. WIEMAN: "Intellectual Autobiography," in *The Empirical Theology of Henry Nelson Wieman* (The Macmillan Co., New York. 1963), p. 8

[2] HENRY N. WIEMAN: *Man's Ultimate Commitment* (Southern Illinois University Press, Carbondale, Ill., U.S.A. 1958), p. 4

From the above definition, it is clear that Creativity is a very comprehensive concept, encompassing almost the whole activity of man.

Now man by nature is always a goal-seeking individual, and "all the activities and their goals by which any human person seeks, avoids, retains and rejects" are values according to Professor Wieman. In other words, man always seeks values. The child nursing at the breast of its mother, the illiterate savage gazing at the heavens, the technician in his project, etc., are all seeking values. The indefinite expansion of this value-seeking or valuing consciousness is man's supreme endowment, and distinguishes him from everything else in the universe. This valuing consciousness is capable of indefinite expansion in range, diversity, and coherence of values cherished and sought. If man seeks values, he should always promote those values which are good, and the problem therefore arises, "What operates in human life with such character and power that it will transform man as he cannot transform himself, saving him from evil and leading him to the best that human life can ever reach, provided he meets the required conditions?" Professor Wieman's reply is: "It is commitment to Creativity."

Professor Wieman's concept of Creativity is not a mere theoretical concept to satisfy idle curiosity, but has essentially a practical application, especially when we are at one of the most decisive moments in the life of mankind where there is a startling relaxation of traditions and restraints, and where the atmosphere is charged with misunderstandings and suspicions. We hear the sound of things breaking everywhere round about us, of changes in the social, political, and economic institutions, in the dominant beliefs and ideas; and this is a time of agonizing strain and of manifold disillusionment.

What shall we do when the world is thus standing at crossroads? The Technopolis has given us the means to operate, but does not show us what to seek. Shall we try to discover our roots in the void left by the removal of religion? Professor Wieman says, "No." We must commit ourselves to the deeper currents of Creativity which is operating in human life, and this commitment itself will give a social expression to make life worth living.

Creativity is a complex concept, and in its depths it fades into mystery.[3] It is a consuming fire and penetrates deeper and deeper in man's life. Creativity should not be confounded with creative work whether in art or science or technology or in any other area of human achievement. Of course, creative work may accompany creativity, but the creativity of prime importance is transformation of the valuing consciousness, expanding the range of what the individual can know, control, and value.

[3] HENRY N. WIEMAN : *The Growth of Religion* (Willet, Clark, Chicago. 1938), p. 341

It is therefore clear that Creativity is a something which operates at the HUMAN level. No doubt, it occasionally happens that, in our encounters with things, events, and nature, we transform ourselves, as, for example, gazing at the vastness of the ocean makes a man feel himself humble; nevertheless, this experience remains a HUMAN experience, for we cannot reverse this interchange. Creativity, therefore, should always be viewed in a social context. Periods of solitary thinking are required to enable the mind to integrate into itself what has been learned from others, thereby expanding the range of what we can value. But even this is social, since it is absorbing social experiences.

Though Creativity operates in human life, it is necessary to recognize that it is more than human (not transcendent) in the sense of doing what man cannot do, when human doing is defined as producing what man intends and imagines before it occurs. That is to say, Creativity expands the range of what man can intend and imagine. Therefore one cannot intend or imagine what he will intend and imagine after Creativity has expanded the range of his intentions and imagination. What we call the universe is what we are able to know. When Creativity expands the range of what we can know, it creates for us a larger universe. Thus Creativity creates progressively both the mind and the universe as known to the human mind.

That Creativity operates in human life can be seen from the testimony of persons who are completely defeated and frustrated in their purposes and goals, but are still by some elemental urge made not only to live but to live nobly and better, are transformed as they cannot transform themselves. And this something which sustains their power and operates in them is Creativity.

A better empirical example for the operation of Creativity may be seen if we compare it with the problem of religion. The principal problem which religion tries to solve is about man's capacity for undergoing radical transformation. There are two aspects of the problem, the moral and the religious, which should not be confused. The moral aspect of the problem includes all which man can do to transform himself. The religious aspect includes man's self-giving in ultimate commitment to what he believes has the power to transform him as he cannot transform himself. The religious aspect can also be viewed from another angle. It is man's awareness of his original experience which is his true self. The original experience stands in contrast to the superimposed patterns which are common to all members of the society. The religious problem arising out of this predicament can be stated thus: "What ultimate commitment will deliver me from the false and superficial level of life and enable me to live myself out to the full with whatever struggle and suffering and

courage this may involve?"

Often the answer to this question is said to be commitment to belief in God. Professor Wieman objects to this answer because, in his view, the word "God" is irrelevant to the religious problem

> UNLESS the word is used to refer to WHATEVER IN TRUTH operates to save men from evil and lead them to the greater good, no matter how much this operating reality may differ from all traditional ideas about it.[4]

We cannot answer this religious question until we are clear on what is meant by "greater good." According to Professor Wieman greater good includes all four of the following:

> (1) Increasing the number and diversity of activities which support one another in a system of mutual support;
>
> (2) thereby increasing the value of each activity because it helps to support a more inclusive system of activities;
>
> (3) maintaining (or increasing) the symbolic power by which key activities bring to consciousness more or less vividly and fully the value of the entire system of activities;
>
> (4) keeping the system coherent and open to additional and diverse activities without impairing the mutual support and symbolic power of activities in the system.

What this does in the developing life of the individual is Creativity, otherwise called "creative interchange." Therefore creative interchange provides the standard for judging what is good and what is evil in human life. The good is any act or condition that promotes or favours the creation of appreciative understanding between individuals and peoples. The evil is what hinders or prevents this kind of interchange. The interchange of appreciative understanding includes all four of the developments just listed — a wider range of activities in mutual support, with some activities symbolizing the whole system, and yet the system always open for further extension.

P. S. S. RAMA RAO

(To be concluded)

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[4] HENRY N. WIEMAN: *Man's Ultimate Commitment*, p. 12

E. G. LEE

The Christian Dilemma

[The Rev. Mr. E. G. Lee has been an Unitarian Minister and for many years the Editor of *The Enquirer*. On leaving the Editorship he was for some time a Research Fellow at Manchester College, Oxford; but he is now retired and devotes most of his time to writing. He has written a few novels, and now has a semi-autobiographical book in hand, upon religious experience, to be published this autumn by the Student Christian Movement Press under the title *The Minute Particular*. In this thoughtful essay he suggests that as the challenge to traditional Christian formulations comes in a way from our imaginative demand for a unity of experience with the remote past and our new-developed perceptions of the world around us, so it can also be resolved by pressing deeper these urges into the core of spiritual experience to be found in the Christian religion. This may be the great spiritual adventure confronting candid Christians today, and its successful undertaking may transform the Christian religion so as to lead it into a deeper "inner unity with other religions and other spiritual experiences."—ED.]

THE CHRISTIAN RELIGION can never cut itself off from history; it has no wish to do so because the whole of its strength must lie in the claim that God became man in the person of Jesus Christ, and that this person existed at a certain time and place in history. No matter how much the Christian can lose himself, or explain himself and others, through the mysticism of the Living Christ, sooner or later he has to come back to the Jesus of Nazareth — and he is quite willing to do so. It has been said that the only historic statement in the Apostles' Creed is: "Suffered under Pontius Pilate, was crucified, dead and buried"; yet everything else sooner or later depends upon this.

Thus the Christian is committed to history, and to what it claims took place in Palestine some two thousand years ago. And much has happened to historical interpretation in the past two decades or so. Out of all the historical inquiry and philosophizing that has taken place, one fact has become important. For the past to have meaning to us the men of the past must have been constituted in much the same way as we are. This is true even of the men of prehistory. Their fascination for us and the sense of unity with us they create lie in the fact that they had similar emotions, were aware of similar mysteries, and tried in ways that are comprehensible and moving to us to do something about them. Prehistoric remains make their impact upon us because in their meaning they speak to us of men who in profound ways belong to us. They are not a different species cut off from us; they are indeed our ancestors,

and as such they speak in personal terms to us.

Any return to the past therefore must be a return to men in essentials just as we are; and there is really no objective interpretation of the past unless this major fact is granted; for without it we could be talking about no past but only an abstraction that fitted into nothing of value to us.

The environment of the men of the past must, too, in some measure be familiar to us, even if it can only be reconstructed by the imagination. We must assume that they constructed habitations for themselves, that they — in the historic past — tilled the fields, used domestic animals, and carried out husbandry well understood by us. We do not believe that our ancestors were attended by unicorns, salamanders, or genii; if we did believe this then we should know quite well that we were entering into the range of fancy, and this had nothing to do with any past in which we could take an historic interest.

This historic sense possessed by us and tested by every relevance of reason is something quite new in the manner it is now spread through the total population of a Christian society. (And of course it is spreading in other societies.) It is almost a natural consequence of modern education that the man of today, that is, the common man, should ask of the past something which is reasonably familiar in terms of the present. Otherwise for him there can be no past. And although this attitude must constantly be checked and questioned — the present as it is cannot be imposed upon the past as it was — nevertheless it is now one of the dominant influences in judging the nature of the past. And this attitude is now one of the common possessions of the culture of Christendom.

Consequently queries have to be raised by those interested enough to raise them — and in general education these people have a wide influence — about such statements in the Gospels as the following:

> ...the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.

This is recorded as happening in Jerusalem as Jesus died on the cross. I follow the commentators who regard the words "after his resurrection" as a later addition to the story. Now nothing known to present experience can possibly lead us to believe that such an event took place. Consequently modern historians, and in general modern men, find other explanations for it. Such as, for instance, the invention of imagination — and this is one of the principles which enables us to understand the past.

The whole of the New Testament is now widely judged in this manner, with deep consequences to the Christian religion.

One must use the word "religion" advisedly, because Christianity in its essence is not a system of ethics, or an inspiration derived from the life of Jesus. It is a formulation of the nature of God, and the manner of the mystery of that nature in all the operations of birth, life, and death in the destiny of man. This presumably is what all religion is about sooner or later, no matter how described or explained, and presumably it lies at the very centre of man's nature.

The interpretation of the Christian historic past which is now almost fundamental to any Christian society has destroyed the traditional formulation of the nature of God and his relationship to man. And this is so even among Christians who engage in the traditional forms of worship. It is, for instance, claimed that 25 per cent of Christians who take part in Christian worship have no belief in what is called life after death. And on another scale according to A. J. P. Taylor, the historian, in his recently published *English History, 1914–1945*:

> The dogmas of revealed religion — the Incarnation and the Resurrection — were fully accepted only by a small minority. Our Lord Jesus Christ became, even for many avowed Christians, merely the supreme example of a good man. This was as great a happening as any in English history since the conversion of the Anglo-Saxons to Christianity.

This is a revolution almost unnoticed and rarely commented upon which has taken place in our time. The contemporary historic sense, created of course from so many sources, has destroyed the supposed factual account of the birth of Christianity, and consequently the religious formulation based upon it. In one way or another most Christian societies are now reduced to the practice of the Christian ethics as best they may. Religion in the sense of the mystery of God has been broken or is lost. Many people still devote themselves to the Christian religion not because of any fulfilling faith, but because literally they cannot find any other alternative, and they try to make do with the old.

It is unlikely that many who are aware of the vast hole left within a Christian society by this disruption of religion will accept the spiritual apathy of this condition. Religion, always, is not an acceptance but an adventure; and it is likely that many men will wish to enter upon this adventure in the spiritual conditions of the day. For many indeed there is no other alternative; religion in essence is far more compelling, sooner or later, than any other spiritual activity of man.

What are the outlines of this adventure?

It is obvious that mankind has entered upon a relationship with the natural world never experienced in the same manner in the past. Science is a new relationship between man and everything he looks upon; and

it is a new spiritual adventure, placed before modern man in his contemporary conditions. Man, no matter how he tries, obviously cannot escape from the need to relate himself to the natural world as he sees it — and that implies a mighty adventure of the spirit.

It is reasonably true to say that any total scientific confrontation with the inner substance of nature leaves man gasping with wonder and awe. He cannot stay where he is. He is forced to plunge beyond nature. The visible world inevitably leads him to an invisible, and this confrontation with the invisible imposes upon him the fact that the invisible is the basic ground-reality of the visible.

Sooner or later man is plunged into the necessity of coming to terms with the invisible world, and that imposes upon him all the activity of religion.

This, as a Christian might see it, is the real religious passion of the day, being exercised probably in so many unknown ways and by so many unknown people. And the Christian may see that after the return from this spiritual adventure the traditional Christian religion might be transformed so as to belong to the real religious needs of contemporary Christian society. And this transformation may break down altogether the Christian religion as an exclusive religion and enable it to find its way into inner unity with other religions and other spiritual experiences.

E. G. LEE

Fiat Lux

From dust, the darkness of the mould,
The merrie primroses unfold.

Here where the deeper shadows lie,
Endurance is; here clemency.

Arises silver from defeat
Humour the all-excelling sweet.

And is the universe, then, thine,
A mere laughing light divine?

S. E. BOWEN

P. NAGARAJA RAO

Indian Philosophy: A Preliminary Approach

[Our old friend Dr. P. Nagaraja Rao, Professor of Philosophy, Sri Venkateswara University, Tirupati, has provided an interesting preliminary introduction to a study of the schools of Indian Philosophy. He stresses that the Indian philosophers have been actuated by a quest for some means to relieve the bondage of the individual to outer circumstance and subjective illusion. In this sense *Mokṣa* is the central value; but again and again in Indian tradition there has blazed the light of the idea that *Mokṣa* itself is not to be accepted with pleasure in one's own release but to be used as a *Jīvanmukta* might use it — as a source of wisdom and power to guide other souls to the same illumination.—ED.]

THE GREAT CONTRIBUTION of India to world thought is in philosophy and religion, the twin passions of the Hindu mind. For over a period of four thousand years, scarcely affected by any outside influence, the ancient Indian seers developed their systems of philosophy. The vast literature of Indian philosophy ranges from the irritatingly brief aphorisms to elaborate dialectics. Besides the six systems of philosophy (Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā, and Vedānta) known as Darśanas, Indian philosophical thought includes Buddhism, Jainism, and Materialism. Most of these have developed on different lines, and Vedānta within itself into many patterns. The very enumeration of the names of the systems and their several ramifications points to the richness and diversity of Indian philosophic thought. Max Müller observes:

> If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and found solutions to some of them which will deserve the attention of even those who have studied Plato and Kant — I should point to India. . . . They are the makers of marvellous mythologies, the inventors of the most subtle philosophy, and the givers of the most elaborate laws.[1]

Philosophy, in general, is the intellectual interpretation and construction of Reality. Man weaves different theories about it, some comforting him and others explaining his helplessness. To philosophize is the very nature of man. "It is only animals that are not metaphysical," said Hegel. The philosophical systems of the West aim at explaining Reality after the logical fashion. They make magnificent intellectual efforts to give us a comprehensive and non-contradictory account of Reality.

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[1] MAX MULLER: *What Can India Teach Us?* (Longmans Green and Company, London. 1919), p. 7

The Indian philosophical systems, though they soar to great metaphysical heights and exhibit great powers of argument, are still not to be construed as the results of the logical in man.[2] They are not attempts primarily to satisfy man's rational curiosity. They hold that all the values — Truth, Beauty, and Goodness — are instrumental and not intrinsic. To them philosophy is a science of the soul (*Ātmavidyā*).[3] Salvation is the value of values; all other values are subordinate. Philosophy to them is "a way of life and not a view of life." It originated under the pressure of a practical need arising from the presence of moral and physical evils in life. An escape from these is possible only through a science of Reality. Philosophy is the science which teaches us the means of vanquishing suffering once and for all. It is an attempt to seek something permanent and avoid the flux of births and deaths. It helps us not merely to reveal truth but also to increase virtue. It awakens our loyalties. It extends our minds and taps our energies and helps us to realize the vision of God. Hence Philosophy is pragmatic. "It is saving knowledge and not subtle metaphysics."

It is the practical aim of philosophy that is responsible for the blend of the religious and the philosophical in Indian systems. The great truths of religion in the last analysis are realized through the strength of our entire being. A traditional explanation of the ultimate religious ideals is attempted in philosophy. The religious ideal is not treated merely as a "facile intuition based on scriptural declaration" indemonstrable in terms of logical moulds. Nor have Indian systems made the unscientific effort to explain everything in terms of reason. They have combined in a judicious manner faith and reason. They have brought to bear an "attitude of trust tempered by criticism." They have not accepted all that is in the scriptures; only the purportful part is accepted. Nor have they held that "what science cannot teach, mankind cannot learn." The attitude of criticism is not silenced but is kept within limits. They have marked out clearly the different "universes of discourse."

The Indian systems never forgot the necessity of changing the unregenerate man and his ways in order to enable him to realize the religious ideal. Religion according to them is "a system of education by means of which human beings must train themselves, first to make desirable changes in their own personalities" (Aldous Huxley).

Every system lays down a suitable course of practical discipline for the attainment of liberation. The good life is a prerequisite of the godly life. Most systems, with the exception of Materialism, hold that human beings in their unregenerate state cannot attain liberation. The common

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[2] See NINIAN SMART's excellent book : *Doctrines and Arguments in Indian Philosophy.*

[3] See M. HIRIYANNA : *The Mission of Philosophy.*

discipline prescribed is detachment. Most men and women love, above all, the pleasures of a life of indolence. They are torn by passions and weakened by distractions. The Yoga system of Patañjali gives an elaborate account of the ways and means of getting over distractions. Goodness involves onepointedness. To act in a perfectly ethical way we need detachment. Disinterestedness helps us to break through our unregenerate selfhood. This selfhood (*ahaṁkāra*) constitutes the heavy, almost opaque substance which cuts off most of the light of Reality and distorts what little it lets pass. The Indian systems hold that renunciation is essential. They insist on the training and regulating of the natural instincts of men. For a spiritual life there is no remedy but perpetual vigilance. We must be sentinels, for ever on guard against the stratagems of Satan.

The doctrine of detachment has taken two lines of development. Some have laid great stress on the negative aspect of renunciation; hence, they have advocated the giving up of all worldly activities. This represents the absolute *Saṅnyāsin* ideal, involving the cessation of all activities. But with the advance of time, the negative aspect of *Saṅnyāsa* has been interpreted afresh by thinkers to whom it is not the giving up of all activities, but the performance of all in a spirit of detachment from self-regarding purposes. It is not world-renunciation that *Saṅnyāsa* advocates, but the renunciation of the sense of one's own agency and the fruit of actions. The detachment taught by the *Gītā* is not stoicism; for it involves attachment to God. The *Gītā* insists on a life of activity performed as an offering to God, free from any sense of one's agency or desire for the fruit. It is this positive ideal of *Saṅnyāsa* that has informed the doctrines of all the renascent Hindu thinkers, Dayananda Saraswati, Tagore, Gandhi, Aurobindo, and others. It is this aspect of the *Gītā* that is responsible for the active social ethics of the Hindus.

The six systems of Indian philosophy have some ideas in common. All of them are agreed in postulating a definite philosophical ideal to be realized by man. Attainment of that ideal is *Mokṣa*. The concept of *Mokṣa* (Liberation) differs from system to system. But they are all agreed in pointing out that the liberated soul is free from suffering, mental and physical, and free from births and deaths.

Every system lays down a definite course of discipline as necessary for the attainment of *Mokṣa*. The disciplines require the cultivation of virtues, social and individual, active disinterested service to society and uninterrupted and single-minded devotion to God. Some systems, like the Vaiśeṣika, the Sāṅkhya, and the Mīmāṁsā, are frankly atheistic, and do without the grace of the Lord. They believe that salvation is the recovery by the soul of its own primal integrity, of which sin and error

have deprived it. The recovery is effected by an unremitting moral life, and not by divine grace. Nyāya and Vedānta believed in the existence of God and the need of His grace for salvation. The Yoga system suggests devotion to God as an alternative method for attaining *Mokṣa*.

The systems in general accept not less than three instruments of knowledge — perception, inference, and verbal testimony. Most of them have yielded the place of primacy to scripture. Each of them has developed its own individual theory of knowledge. They have formulated their criteria of validity in knowledge. They have left no problem of epistemology undiscussed. Most systems to the present day use the logical terminology forged by the Nyāya system.

All the systems believe that the universe is a cosmos, not a chaos. They postulate a central moral purpose governing the universe. Hence the good we do in this life is not without its reward; the evil takes its due toll. The universe is law-abiding to the core. As a corollary to this the systems postulate rebirth as well as pre-existence. They subscribe to the inevitable Law of Karma. Karma points out that the individual, and not a mysterious fate, is responsible for his acts. The conditions of life are determined but not the will of the conditioning agent. Karma does not mean that we must be indifferent to the cry of the poor and the suffering. If anyone is, his nature has "become opaque to the high brotherhood of all human beings." Most systems believe in a heaven and a hell where the individual soul gets its rewards and punishments.

Some systems, notably Vedānta, envisage the possibility of *Mokṣa* in this very life. Such liberated souls are called *Jīvanmuktas*. Such a concept is possible for Advaita-Vedānta because of its unique conception of *Mokṣa*. The realization of the true nature of one's own Self is *Mokṣa*. According to Śaṅkara, the individual soul deludes itself into the belief that it is a separate existing entity with manifold limitations under the functioning of *Māyā*. *Māyā* is that delusion which is responsible for the feeling of the existence of individual selves. With the certain knowledge that the individual is non-different from *Brahman*, this separatist delusion is destroyed and the soul realizes that it is not the limited empirical self but *Brahman*. The prime cause for this realization is knowledge. The illuminating knowledge can be had in the embodied existence.

The different systems of Indian philosophy can be construed as steps leading to the philosophy of Vedānta. Vedānta in some form or other is the living religion of the Hindus. The view that the various systems represent a hierarchy leading to Vedānta secures us a synoptic standpoint, though it goes against the relative independence of the different systems. Every system states *in extenso* the positions of the rival schools and offers elaborate refutations. Each has a long line of development

which explains its distinctive doctrines.

Of the six, Nyāya and Vaiśeṣika go together. They represent the pluralistic and realistic phases of Indian philosophic thought. The great contribution of the Nyāya system is its elaborate organon of critical and scientific investigation. All the problems pertaining to the theory of knowledge, together with the possible pitfalls and fallacies, have been set forth in a lucid manner. The Nyāya categories have supplied the Indian thinkers, through centuries, with the means of discriminating quickly and surely the valid from the false inference. Traditional students of Indian philosophy hold that the study of the Nyāya system is indispensable to the study of all the other systems. On the philosophical side, the school admits the existence of matter, the plurality of souls, and God. A thorough knowledge of the sixteen categories of the Nyāya system, together with an unremitting moral life, secures salvation for the soul. God in the Nyāya is established with the aid of inference, and scripture is defended as valid because it is the written word of the Lord. Matter in its ultimate form is atomic, and God the efficient cause of the universe. Liberation consists in the attainment of an unperturbed equipoise free from delights and sorrows.

The Vaiśeṣika system is more a physicist's than a metaphysician's account of Reality. Reality is construed as coming under seven categories. The study of the seven categories constitutes the chief doctrine of the system. The atomic theory of the Vaiśeṣika does not admit the existence of god. It represents the radical, pluralistic elements in Indian thought.

The Sāṅkhya is the most artistic of the systems. It postulates a plurality of souls and an inert, undifferentiated matter (*Prakṛti*). It was the first to discover that movement in life and intelligent action are not the results of the mechanical processes of matter. It postulated evolution as resulting from the involvement of the soul with matter. The entire universe is treated as the result of the evolution of *Prakṛti*. Twenty-three evolutes are recounted. The sorrows of men are attributed to the erroneous identification of the *Puruṣa* (Soul) with the workings of *Prakṛti*; Matter alone evolves and *Puruṣa* is like the lotus untouched by water. Right knowledge is the means to liberation. This system has no use for God. The realized soul is free from sorrows. The Sāṅkhya system represents the dualistic phase of Indian thought.

The Yoga system of Patañjali accepts the categories of the Sāṅkhya system and adds God as an Ideal. The discriminatory knowledge of *Puruṣa* and *Prakṛti*, Patanjali holds, can be secured by the practice of the eightfold path of Yoga. It consists in the cultivation of virtues, physical and mental. Exercises in the control of the breath and in with-

drawal from sense objects are advocated. Constant uninterrupted meditation is said to mark the end of Yoga. Yogic experience is the final illumination of philosophic truth. An alternative to Yoga is devotion to the Lord. The great lesson of Yoga to our distracted and war-shattered world is the lesson of the value of peace. Yoga points out that there are a great many faculties in man to which he can have access, provided he makes the effort. Extraordinary powers of certain individuals, for example, clairvoyance and telepathy, are nothing external to man. They are unawakened faculties in each of us. Yoga helps us to explore and use the great psychic and physical capacities of men.

The Mīmāṁsā system of Jaimini is the most elaborate of the systems. It represents the school of ethical idealism. The Prābhākara school of the Mīmāṁsakas has no use for the existence of God. All the Mīmāṁsakas agree that the Vedas are eternal and not composed by any being. They believe that the universe is a moral order completely determined and governed by the Vedic deities. Every act is said to produce merit if it is good, and demerit if it is bad. The several acts of men create an unseen potency called *Adṛṣṭa,* which rewards men with heaven and punishes them with hell. They hold that life is governed by action and reaction. This system is utilitarian and is based on the theory of rewards and punishments.

The most important living system of Indian philosophy is the Vedānta. It is based on the three authoritative Hindu scriptures: the *Upaniṣads,* the *Gītā,* and the *Vedānta Sūtras.* The first great school of Vedānta is the Advaita of Śaṅkara. Śaṅkara refuted the dualistic interpretation set forth by the Sāṅkhyas. Further, he rejected the Mīmāṁsaka's contention that ritualistic action is the prime purport of the scriptures. The most distinguishing feature of Advaita Vedānta is the conception of the *Nirguṇa Brahman* (the attributeless Deity), as the ultimate goal and the only Reality. This *Brahman* is said to appear, on account of the functioning of *Māyā* (delusion on a cosmic scale), as the many. The many are construed as illusory manifestations of one central Reality, *Brahman.* The realization that we, individual selves, are identical with *Brahman,* removes the delusion. It is not mere knowledge but the actual realization of the Truth that saves us. Hence liberation is not something that is derived from the grace of an external God but is native to the soul. It is this spiritual realization that helps us to feel the unity of life in all beings. Theistic schools of Vedānta (Rāmānuja and Madhva) represent powerful reactions against the Vedānta of Śaṅkara. They hold that the supreme Lord of the scriptures is a supra-personal being with an infinite number of auspicious attributes. He is the creator, sustainer, etc., of this real universe. The universe is considered co-eternal with the souls and

God. They admit three eternal entities. At the same time they admit the dependence of matter and souls on God. Liberation results from the grace of the Lord. It is derivative and not native to the soul. It has to be acquired by a strenuous ethical life of service to society and devotion to God; yet mere ethical perfection does not secure salvation; the grace of the Lord is essential. We are eternal servants of God and not God in disguise.

Contemporary Indian thought has not deviated from the central truths of Vedānta. In recent times, owing to cultural contacts, Indian thought, especially the philosophy of Vedānta, has been restated in terms of modern knowledge by the great Indian thinkers of our century. The five different influences — (*a*) The reform movements in Hinduism, such as the Brahmo Samaj, the Arya Samaj, and the Ramakrishna-Vivekananda movement; (*b*) the religious philosophy of Mahatma Gandhi, (*c*) the idealism of Dr. Radhakrishnan, (*d*) Tagore's poetic approach to Vedānta, and (*e*) Śrī-Aurobindo's organic view of Reality — are all varied modern presentations of Vedānta.

P. NAGARAJA RAO

Thus Spake Bhartrihari

THE ASPIRANT

1

The spring of Life knows drying not a bit.
But we are too worn-out to taste of it.
Time hath killed us; not we it, as we thought.
We wear out but Desire not a whit.

2

Earth is my bed, my quilt of scraps of waste;
My food received in alms devoid of taste;
Friendless I roam; but still, oh, woe is me!
Still pursue me the hounds of thoughts unchaste.

3

Reclining on my cavern's lone rock-bed
From trance awakened, mem'ries fill my head
Of days in soul-debasing flattery spent,
Or in cheap pleasures — and I shrink in dread.

4

Once, having freed myself from this foul mire
To jungle solitudes I now retire,
Where the wintry winds of all this wanton world
Dare threaten not my spirit's sacred Fire.

—BHARTRIHARI

(freely rendered by RAMESH CHANDRA SHAH)

"A. VANDERIET"

"Know Thyself"

["A. Vanderiet" was born in a European body but has now for many years lived in South India. In this very lively article he considers the stages through which the process of knowing oneself must go as the various levels of selfhood are understood in relation to the various experiences that mould them. He argues rightly that to discover the true self and to set it in its right place is also to discover one's kinship with the whole of the cosmos and to learn one's right relation to it.—ED.]

WAS IT Socrates or Plato who first put the thought into words? I doubt it was any of these two, because neither of them was glib. And admonishing a person, an accusing finger warningly stretched, climaxing the warner's attitude and advice in a mysterious "Know Thyself," is glib talking.

There are so many "self"s! There is the single self, the collective self (not necessarily the Jungian), and there is the solitary self — a kind of Robinson Crusoe. Which one is meant?

When I discourse with you, you are a part of a collective self. When an old man, all alone, with children settled, his wife dead and gone, has the capacity to see himself apart from the society in which he still lives, and he says to himself "Know Thyself!" he may be near the "self" the dictum points to. This "self" is not a solitary self, although being alone is helpful, if not necessary, to discovering your "self."

The married man is mainly a dual self. With children he is a triple, quadruple, or a quintuple self, not counting his links with other persons. Let us consider the old, solitary man of the preceding para and watch him carefully, to profit from his discoveries.

When he has put to himself the command, the order to know himself, he realizes suddenly that he is separate from ALL ELSE than himself: the world, Nature, and, if you like, God. There he stands, naked and forlorn, a crazy, a mad entity — but a reality. There is no denying the fact of his being real! In his present impasse he must stand up, face himself, and explain himself. He must answer the question "Who am I? What is my 'self'?" The answer can only be: I am PART of ALL ELSE. I cannot be without ALL ELSE being. I cannot see myself as a lone entity, all by myself in universal vacuum. I cannot even conceive such a proposition. Think away the external world and you have done away with your "self." Here all is at an end, THE end, and even speculative thinking cannot exist.

Therefore we must consider "self" in connection with "Self" —ALL ELSE: the Cosmos, our globe, male, female, society, and work.

Who am I in relation to the Cosmos?

I am brought forth by the Cosmos. I have emerged from it and I have become a reality. I am engendered by the Cosmos and the forces at work with and in the Cosmos.

Science tells us much about the Cosmos: solar systems woven into galaxies, revolving majestically in outer space. But, however much knowledge we have acquired about the Cosmos, it still remains outside us and touches us rarely in our emotions. A beautiful starlit night may send the poet into raptures; the introspective philosopher, arranging his notes by the midnight lamp, is untouched. The Cosmos is the Great Stage on which the drama of planetary life is played. It is the physical parent-necessity of our globe. Its forces keep our globe revolving and in balance with the solar system from which it derives the right conditions to make Life possible.

The earth is a good deal nearer to our awareness than the Cosmos. Although merely a corner of the great stage, it is so large that to us it is much more real than the Cosmos.

(Whether a thing is near to us or far away is immaterial in the philosophical sense: it is, and remains, a reality. As such it needs an explanation to find its place in our understanding. Most of us do not realize this and take the Cosmic Reality for granted. Consequently our philosophies and metaphysics are lop-sided. There is too great an emphasis on psychology and emotion. A philosophy of proximity is overdue. Proximity plays an overwhelming role in all fields of activity, human and natural. All economy relies on proximity entirely. Human relationships increase in intensity when persons and things are near to us. Yet, the realities which are far away should not be overlooked.)

Man's relationships with the globe and all it contains are many, physical and psychological. The wider our understanding of all aspects of these relationships is, the more we become adept in the art of living and we come nearer to the discovery of our "self." The great danger is becoming totally absorbed in one or more relationships, losing sight of the whole. Our preferences become arbitrary and often trivial. This is especially the case in the following specific human relationships.

The remarks on proximity find confirmation in the relationship of male and female. The "other" sex is always very near to us. The male lives close to the female in our social conditions, and *vice versa*. The two soon unite to become a unity, or more correctly, a dual entity, a dual self. The child which follows as a result of the union alters the duality and the dual self. The single self is no longer a self in the strict sense; it is becoming triangular and square. When we add all the other interests the "single self" possesses, we arrive at the actual state of affairs most

of us are in, most of the time, and we find that the "self" is multiple. The "self," who is never single and cannot become so as long as he lives in a world of contacts and interests, becomes more and more involved in a "full" life, and the chances of meeting him"self" become more remote the more his contacts and interests widen. Our whole educational system is based on the widening of interests! All growth of personality, in all its senses, leads us further away from our "true" centre, whirled away from it centrifugally.

It now looks as if our little "self" is a chimera — a conception born from speculative thought, and, at that, speculative thought of an unhealthy kind.

In the present conditions of society the danger of being maimed and blown over by the storms of the sexual urges in man is very real. A marriage holiday is a necessity to preserve whatever is left of the "self," recuperating from the wounds it has received in leading the "full" life.

Even so — there are still the relationships with society.

To find our way to the "self," let us follow the individual as he extends his activities in the world. All the while we must realize that we are leaving his true centre and that we may get lost in a jungle of relationships which endanger our quest. Nevertheless we must follow this approach, as there seems no better way. The periphery through which he whirls may point back to the centre.

This periphery is the most alive territory surrounding a person. Here the actual contacts and interests are made. When we discourse with a person or meditate in a still hour, it is here that we meet the person, or a problem of our own. This periphery is a field grooved with question marks. Here man is feeling his way about and searching for new ways; here he whips up his efforts to still further extend his "self."

It goes without saying that this activity is the command of the forces of Life which stir our true centre. As such this activity must be qualified as good. With discrimination, man's highest faculty, we may further say, man endeavours to avoid "evil." Evil is not absent in the possibilities presented in actual life! To curtail, hamper, and inhibit this urge is against Nature. It urges us to expand and in our wildest dreams we are convinced that ALL is possible. But then comes the time to take stock of our own powers, faculties, and capabilities. We become aware that we are limited and we must review the situation. Goethe wisely said: "In limiting oneself one has the chance to become a Master!"

In reacting to this sudden insight we draw in the reins of our storm-like advances in all directions. It is the time that we select essential work, work which is in conformity with the make-up of our "self," our true centre.

If anything is near to us for most of the time of our waking life, it is work. There is work forced on us by circumstance and condition, and work of our own choice, bent, and inclination.

In the first case we realize that we are "being lived." This is the "vegetable" aspect of our existence, our "species-ness." On the periphery of this part of our existence the many question marks lead us to indifference or even despair. We see no prospects and become inclined to make the words "eat, drink, and be merry" our own. The human race as a whole has adopted this degrading philosophy.

Here the "self" of man is so little in evidence or developed that we fail to notice its presence.

With work of our own choice the situation is entirely different. The earlier in life a person estimates his capabilities truly, the better. From this moment on he can begin to live in addition to "being lived." From now on he will add to the forces of Life his own force. The imprint of the stamp of his personality comes into evidence — his "self" is showing. He is no longer a member of the species exclusively, but also an entity separate yet not disconnected from life and society.

Here we find: the man of ideas, the artist. In many cultured people the presence of a "self" is prominent. The essence of this "self" is a thing indescribable; only its activities and their results show this self's idiosyncrasies (in the basic sense of the word) — as illumination is the activity of light; its true nature cannot be described.

The definition of the "self" in the East is "that which reincarnates." The Hindu, the Buddhist, and a few thinkers in the West think of their true centres as those which gather experience and understanding in a succession of reincarnations.

A recapitulation of what has been said before must come as a shock to them. When a balance is struck between the works of their own choice together with the skill acquired in executing these works, on the one hand, and on the other the work forced upon them as mere members of the human species, they will feel ashamed at the time allotted by them to staying alive physically. Waywardness and arbitrary choice of work without the right discrimination have led them into "species-ness," into "being lived," and they have abused the many opportunities offered to them to live a life of their own.

"Species-ness" reincarnates as a matter of fact; even the unbeliever will concede this point. To the believer it is the *quality* of the event that matters. If the "self" has not (yet) discovered its specific genius, it is in for another round of searching and grasping, another round of pain, frustration, and time-wasting.

The rare gift of being able to withdraw into oneself in moments of

meditation, frosting the windows which open out on the outer world, is the ideal way of Grace towards the discovery of the "self." Then we hear the ticking of the clock of Time Eternal; all urgency and movement have ceased. In a crystal-clear high-mountain atmosphere the mystics have met their "self" — but submerged in the "Self" — ALL ELSE. In a state of Wonder they have seen ALL.

The Grace granted to the mystic is not for most of us. Instead, and at best, we may look upon the work of our hands on which we have impressed our skill and personality and draw comfort from it if indeed we were able to express our "self" in characteristic work.

In all probability the person to whom the dictum "Know Thyself" is addressed is a married person and a parent. Most of us are. Even if he is single or the lone, wise old man I introduced earlier, what can we profit from his search?

An answer is now possible. However wise the old man is, if he is inactive, without meaningful work, he is merely a member of the human species. The "self" at his true centre is so small as to be next to nothing and practically impossible to find. If he applies his wisdom and turns it into work, he becomes strongly aware of being a "self." Work is a specific characteristic of a single self. The dual self of a married person expresses itself in bringing forth offspring and winning the necessities of his physical existence. These activities belong to "species-ness" and in reality they are the workings of Nature.

The discovery of your "self" is your task in life. If you have found it, you become more than a partner of the Universal Self. You then add something altogether new and different to Life — something that would not have come into being without you. You become a creator by the side of the Creator.

To preach "Know Thyself" without qualifying it is, to say the least, preaching to the wind. Go back from the periphery of your whirling, indeterminate activities to your true centre, of the urges of which we all are aware. These urges teach you your own capabilities. Listening to these urges is the first step towards the realization of your "self."

As we have found that this self cannot exist by itself, in a vacuum as it were, and that its existence is only real because the Cosmos is real, Life is real, Nature is real, we are confronted with a tall order: to develop a philosophy in which all things stand in their true places: the "Self" in Its place, the "self" in its own little place, and ALL ELSE in its true place.

This place is right inter-relationship.

A. VANDERIET

GRANVILLE C. PYNE

Buddhism and Richard Wagner

[Mr. Granville C. Pyne, A.R.I.B.A., is a profound student of two arts, music and architecture. The latter he practises as a profession and to the first he has given many years of study. He has been a special student of the life and work of Richard Wagner for thirty-nine years and is at present Chairman of the Wagner Society (England) and Editor of its *Newsletter*. He has also been for several years a member of the Gesellschaft der Freunde von Bayreuth — the Friends of Bayreuth, the home of the annual Wagner Festival.

He proposes an interesting view of the significance of *Der Ring des Nibelungen,* especially its strangely ambivalent ending, in which the story culminates in sheer cosmic destruction, and yet the music implies something triumphant and transcendent. Mr. Pyne's sketch of the development of Wagner and of the probable influence of Buddhism on him is absorbing reading.—ED.]

THOSE who have acquired an abiding interest in the master-works of Richard Wagner invariably find them to be in the nature of an expanding universe of which definitive knowledge is impossible. The Wagnerian makes no complaint that his subject is boundless; but he is always conscious of the difficulty of describing any aspect of it within a small compass. Beyond the simplest statement of fact — for example, that Wagner was born at Leipzig on 22 May 1813 — scarcely a sentence about him remains entirely true unless it is preceded by explanations and followed by many paragraphs of qualification and reservation, for which there is seldom space. Fortunately, Wagner is not only or even firstly a subject for scholarship. He was not a remote and esoteric genius; he was a human, fallible, and fascinating man who died only eighty-three years ago. He was not a study-bound theoretician; he was an experienced and practical man of the theatre. Above all, he was a great entertainer. His works have entertained millions who have not the slightest notion of the manifold and complex processes through which those works were created, or of their seemingly endless implications. His living art offers grand alternatives: it can be enjoyed quite simply and intuitively, without knowledge, or it can become the inexhaustible study of a lifetime — or something between. It is a universe in which every man and woman can find his or her own place.

Wagner's life was full of dramatic internal and external developments. But there was only one turning point. It arose between the composition of *Rienzi* and *The Flying Dutchman.* Up to and even including *Rienzi,* nothing has survived except as a rarely performed curiosity.

From the "Dutchman" onwards, all his music-dramas are constantly performed, and are of a substance which renews itself for every generation. Wagner had begun to work, as he put it, in response to his intuitions. He found his transcendental theme, redemption by love, and with it his true path. And he impoverished himself in order to follow it; for *Rienzi* was a popular success in its day, and had he continued to compose in that style he would have filled his pockets with gold. The world, however, would have lost ten incomparable masterpieces. An awesome turning point. Let us look at an episode in his life which immediately preceded it. This is of value in showing the vulnerable side of Wagner's compelling and often dominating personality, and the state of mind in which he was first exposed to Oriental thought and feeling.

As a young man of twenty-five, Wagner was in harrowing circumstances. He had rejected all teaching except self-teaching. No-one had any evidence of his genius, though he himself had apprehensions of coming greatness. Racked with the enormous artistic and technical problems which he still had to solve — and solve unaided, since his works were to surpass anything that previously existed — he was also penniless, loaded with debt, rootless, and hungry. His first wife, Minna, terrified by the money troubles, goaded by the spectacular quarrels which they engendered, and yearning for peace and security, ran away with a rich and amorous merchant of Königsberg. Wagner was shattered. He sought refuge with his sister Ottilie, who had married Hermann Brockhaus.[1] They were living in a pretty summer villa in the Grosser Garten near Dresden. In the happy and tranquil atmosphere of this little home, Wagner broke down. Ottilie, who years before had listened to her brother's outpourings with sisterly attention but little conviction, now consoled him as though he were a child. And it happened that her husband was already an expert in Oriental languages and a substantial Sanskrit scholar — he later became Professor of Oriental Languages at Leipzig University. Wagner was much taken with the man. A quarter of a century later he still retained his first impression of Brockhaus as a man of singular gentleness, whose calm and contemplative cast of mind imposed quietness upon all within his circle. In the company of this learned and contented man, Wagner recovered his creative activity, and there and then resumed work on *Rienzi*. He went out to do battle with the world that was denying his genius, or rather, was unaware of its existence. Every young man does something of the kind. But even whilst he was fighting for recognition, his own internal forces were massing; and even before he had completed *Rienzi*, its

[1] Hermann Brockhaus, youngest brother of Friedrich Brockhaus, the publisher.

brash, brilliant, grandiose, and extroverted style was failing to satisfy him. The "Dutchman" was haunting his spirit.

The public that had acclaimed *Rienzi* could scarcely recognize *The Flying Dutchman* as the work of the same composer. Although it was cast in conventional operatic form, its musical and dramatic content went far beyond the bounds of ordinary opera. Wagner had become not just an operatic composer but a musical dramatist of potential stature. His theme of redemption by love was now stated in its primary form: the Flying Dutchman is redeemed from the curse upon him by the self-sacrificial love of a woman who is faithful unto death. Nor was this far removed from the romantic literature of the day. But, with each successive work, he pursued his theme with ever increasing intensity and mastery, often, as in *Tristan and Isolde,* to metaphysical and incomprehensible levels. He turned it this way and that, through every manifestation and in every degree of complexity. It held sway over his mind until he died.

Wagner reached the height of his intellectual, musical, and dramatic powers in middle life, but for a number of years he was in a febrile state. The great and central work of his life, *Der Ring des Nibelungen,* was incomplete; and he saw no hope of its production on the stage even if it were completed. He was grievously troubled — and still in debt. He became more and more moody, introspective, and pessimistic. He had also been much affected by his reading of Schopenhauer — through whose spectacles he again saw Buddhism. At the same time, a great deal of new music, unparalleled in its intensity, was welling up inside him. His health, never robust, declined. During the winter of 1855-6 he suffered from innumerable attacks of erysipelas, which almost prevented him from working. He records in his autobiography:[2]

> The most I could do was to read when the illness was taking its course. Bournouff's *Introduction a l'Histoire du Bouddhisme*[3] interested me most among my books, and I found material in it for a dramatic poem, which has stayed in my mind ever since, though only vaguely sketched.

This was *The Victors* (*Die Sieger*). It was founded on the simple legend of a Tschantala (Cāndāla) girl who was received into the order of Śākyamuni (Buddha), and who, through her passionate and purified love for Ananda, the chief disciple of Buddha, herself gained merit. Wagner found great underlying beauty in this material, and saw the possibility of dealing with reincarnation through the special techniques

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[2] RICHARD WAGNER: *My Life* (Constable. Reissued 1963), p. 638

[3] Wagner spent several years in Paris, and read French easily.

of music-drama, in which the music could describe the past while the words spoke of the present. He thought that this greatly influenced his subsequent development. *The Victors* continued to haunt his imagination for twenty years, but it never came to fruition. The emotional and metaphysical impulse aroused in Wagner by *The Victors* was discharged in *Tristan and Isolde,* and the rest of his thought on the subject found a natural outlet in his last work, *Parsifal.*

Der Ring des Nibelungen is a cycle of four music-dramas.[4] The story was created from the raw and fragmentary materials of Teutonic and Norse legends and mythology. It was never Wagner's purpose simply to retell old epics and sagas. Before C. G. Jung, he saw that all mythology embodied permanent and universal truth about human psychology. The structural quality of the "Ring" derives from Wagner's strong sense of Greek drama; and its character-drawing owes something to Shakespeare. There is an element of mysticism derived from Calderon. Musically, Wagner felt himself to be the historical outcome of Beethoven, in whose music there was always an unspoken drama which seldom found concrete expression in dramatic enactment.[5]

Yet the "Ring" remains enigmatic, and has fascinated men as diverse as Nietzsche and Bernard Shaw; composers like Tchaikovsky, Strauss, Debussy, and Schönberg; and scholars as important as Ernest Newman and Professor Robert Donnington. Wagner himself speculated upon it in hundreds of letters,[6] and it has since been examined in not thousands but tens of thousands of books, theses, pamphlets, treatises, articles, commentaries, and analyses. To little avail. We know that the "Ring" contains profound truth at many different levels about human nature and about the ultimate nature of reality; but though we often sense it, we cannot define it. The closing scene of the "Ring" depicts a cosmic catastrophe in which all goes down. It ought to be an oppressive vision of fire and flood; intolerable. But in fact it is triumphant; uplifting. The "Ring" is a gigantic study of what happens to men and societies of men when from manifold causes they renounce love and embrace power. Wagner's concrete message is that power will fail. The rule of law (symbolized by Wotan's spear) will fail. Government, however well-intentioned, carries within itself the seed of ultimate failure; and the longed-for new and better order (symbolized by Siegfried) will similarly fail. Even things which in themselves are good, lovely, and noble — youth, beauty, and heroism — will go down. In the

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[4] *Das Rheingold, Die Walküre, Siegfried,* and *Götterdämmerung.*

[5] Beethoven's only opera, *Fidelio,* had a decisive influence on Wagner.

[6] Wagner's work was always an outcome of intellectual analysis and artistic intuition. He followed the latter even when he could not precisely explain why.

end, all must be redeemed by Love.

"Yes," the spectator says, "I see that this may be true. But how is all redeemed if all is annihilated?" And this indeed is the core of the mystery. When Brünnhilde, at last all-wise, chooses to ride into Siegfried's funeral pyre, and is consumed with fire, she goes to physical annihilation. The words and dramatic action show it. But the music — the musical theme of redemption by love is the last to be heard in the "Ring" — tells us something tremendously different. Her love has transcended, transformed, and redeemed all things, even though nothing is left. Even though nothing is left? Clearly, this concept owes little to ordinary Christian thought, in which the death of the physical body is followed by resurrection of the spirit. Brünnhilde is not resurrected. Nor is it rooted in the externals of European thought and culture. When Wagner was under the influence of Schopenhauer-Buddhism, he sought to explain the fire in which Brünnhilde is immolated as the gateway to redemption in the sense of freedom from rebirth by physical annihilation (ego-annihilation?). The modern Jungian, on the other hand, argues that "death" is used in the "Ring" as a symbol for the sacrifice of outworn values, and that "redemption" is a symbol for the transformation of the psyche. This is at least more helpful than the cloudy mysticism of some earlier writers, and it adds a dimension to the purely rational scholarship of Ernest Newman; but we remain uncomfortably aware that it is only one of scores of explanations, many of which have some air of merit and plausibility. Wagner himself seems to have been probing the question which the non-Buddhist supposes to have been left unanswered by the Buddha: whether the emancipated still exist after death. Wagner too leaves this unanswered, but he certainly tells us that something of indefinable but transcendental beauty has happened. That is why we are transported. Donnington, himself a Jungian, observes:

> I do not know, and I doubt if Wagner knew what Buddhist thought really expresses under the symbol of annihilation. I do know that none of Wagner's images in the "Ring," whatever his reason may have had to say about it, actually points to annihilation as our own Western thought conceives it.[7]

Donnington believes that one after another of Wagner's images in the "Ring" points to rebirth in the sense of transformation. Perhaps it does: but it still depends on what is meant by transformation. Is Brünnhilde's death a symbol for the transformation of the human mind

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[7] ROBERT DONNINGTON: *Wagner's Ring and Its Symbols* (Faber and Faber, London. 1963), p. 261. It is a Jungian analysis of the "Ring."

when it has outgrown and discarded ordinary and external values, and has grasped a higher truth? Yes: but Freud might lead to yet another conclusion. And the Wagnerian cannot listen to the "Ring" without feeling that Wagner was striving after a still higher and mysterious transformation. The question which this article leaves unanswered is whether the "Ring" is not more comprehensible in terms of Oriental than Occidental thought. One thing is certain: Buddhism laid a hand on the volcanic genius and tempestuous personality of Richard Wagner, whereby his works are different from what they otherwise would have been.

GRANVILLE C. PYNE

Dark Night of the Soul

What when the soul runs dry
And no voice reaches it,
No teacher speaks to it,
When desolation strikes its roots
And only it holds to what it has,
Grimly; without hope?

The sacred books
The glorious names
The high ideals
The love of friends
They all lie beyond its reach.
They always did.
They never really filled the emptiness.
Really I was always alone.

It surrounds itself with influences,
Insulated with pleasantries;
But at this moment, now,
"The Book" has lost its message
"The Name" has lost its magic
The Friends have left it lonely
And life has left the soul.

How vast the universe is,
Useless and vast.
How desolate my soul.

VIVIAN WORTHINGTON

L. DELGADO

Impressions of Honduras

[Our old and esteemed friend Dr. L. Delgado, PH.D., is a distinguished figure in the world of education, economics, and international banking. He has contributed on economic subjects to various journals, Eastern and Western, and since retirement has placed his knowledge at the service of developing countries. He has travelled extensively in most European countries, and at present, under a technical-assistance agreement, has been lent by the British Ministry of Overseas Development to the Government of Honduras "to help them to assist the credit needs of new industries that will be established there as a result of the integration of the economy of the country within the Central American Common Market." His brief survey of the situation of the Honduras should be instructive to most of our readers.—ED.]

THE REPUBLIC of Honduras is situated between latitudes 13° and 16° N, roughly those of Southern India with Bangalore as its centre. It is in the middle of Central America and is bounded in the North by the Caribbean, by the Pacific in the South, by Guatemala and El Salvador in the South-West and West, and by Nicaragua in the East. It is the most mountainous of the Central American republics, a factor that has retarded its economic growth, but it is the only country in the area free from volcanoes and earthquakes. Its area is 43,277 square miles, making it the second largest of the Central American countries, but very tiny indeed by comparison with the Indian subcontinent. The population is about two million.

Little is known of the origin of the people except that various civilizations flourished in the pre-Columbian era, of which the chief were the Mayan, Nahualt, and Chorotega. The last in point of time was the Mayan, and this reached a very high degree of culture: its astronomical calculations as evidenced by carvings on monuments still existent were as exact as ours.

The country was discovered by Columbus in 1502. The Spanish colonial era began in 1524 and ended in 1821, when the country declared its independence. During the period the Spaniards gave the country their language, customs, and religion. The Mayan civilization was already in decadence when the Spaniards arrived, for reasons that are not easy to ascertain. The name "Honduras," by the way, means depths or declivities, a reference to the depth of the ocean where the Spaniards first cast anchor.

There are two distinct climatic areas: the coastal strips and valleys opening therefrom, and the interior, with an average elevation of over 3,500 feet, with mountain ranges considerably higher. In the former the

temperature range is 73° to 86° and in the latter 59° to 75°F. Bananas are the main crop along the northern coast, and coffee and cotton in the south, while tropical fruits such as pineapples, avocados, oranges, etc., abound. The valleys of the interior yield maize, and are cattle-breeding areas, while the mountains are covered with pines on the upper slopes and with mahogany lower down. The mountains, too, have yielded minerals, principally gold and silver, as witness the name of the capital, Tegucigalpa, which means "hills of silver" in Mayan. The mines have largely run out, and since 1900 the most important single export is the banana.

The country is rich in raw materials but its population is too small to support any large-scale industry, characteristics that it shares with the other Central American republics. The obvious answer was to establish a common market for the area, in which each country would specialize in the production of those goods in which it had a comparative advantage with access to the market of the whole area. And this is, in fact, what has happened. This market was first organized in 1950 and, in spite of various creaks, has developed along very satisfactory lines. It has certainly made greater progress than has the South American Common Market and has engendered less heat than its European counterpart. American governmental institutions have been in the forefront of the financial help and the technical assistance that have been necessary. The British Government has also sent experts when the occasion required. In all cases, the training of local personnel has formed an important part of technical assistance: it has been found that local workers learn quickly.

This, then, is the economic background. What of the social aspect? The people are mainly a mixture of Spanish and Mayan, and are extremely kind and intelligent. There is, as in India, a high birth-rate (about 3% per annum) and, again as in India, a good deal of poverty. The average *per capita* income is about £70 per annum. About 60% of the people, mainly in the interior, are unable to read or write. In the towns there are crowds of bootblacks and vendors of lottery tickets, a type of hidden unemployment and a certain sign of an undeveloped country. While there is a certain quantity of very poor "moonshine" liquor distilled illegally in the mountains, alcoholism does not seem to be a problem. No wine is produced and any liquor that is imported is very dear, and therefore out of the reach of the majority of the people. Prostitution, if it exists, does not appear to constitute a social problem, although there are a fair number of irregular unions in the interior, in which, however, the couples lead a normal family life. (They are irregular only in the sense that they have not received the benefit of clergy.)

Except in the north, the towns are Spanish in character. In the north there is a strong North American influence, due mainly to the circum-

stance that the huge banana plantations belong to two large American concerns. These companies have poured vast sums of money not only into their plantations, but also into the building of townships, drainage, water supplies, schools, and railways. The capital is picturesquely situated at a height of 3,200 feet and is surrounded by mountains. Its streets are narrow and hilly and almost every turn is provided with its backcloth of blue mountains. There are few buildings of more than two storeys. There are many small shops, some kept by Lebanese. There is none that may be considered a luxury establishment and very few that are acceptable to sophisticated tastes. A large variety of goods are on sale, including all the well-known brands of American and English canned and other goods (which are, however, dear).

The transport system is provided by taxis and by a fleet of small buses that certainly do run to specified destinations but not according to a time-table (they wait until they are reasonably full, which is admittedly not long). They are usually Volkswagen and hold a maximum of 9 people. They are driven very fast, usually regardless of life or limb of pedestrian and passenger alike. There is a flat fare of about 4*d*. for any distance. There is one traffic signal in the town but none in the centre. There is a scheme afoot to install several dozen in the near future. In the meantime traffic control is assured by police standing on little platforms, whose signals, to the untutored mind, are difficult to follow.

There are three or four reasonably good hotels, but they are dear for what they are (about £4 a day for full board at the best). There are the same number of fair restaurants, apart from the hotels. A good meal costs the equivalent of 25*s*. without wine (which may be £2 or £3 for an indifferent bottle). There is no "night life."

Life in the capital is unsophisticated, but is very pleasant, especially if one has cultivated the friendship of the people and is privileged to share their life. The better-to-do and all foreigners live in the residential suburbs (known as "colonies") in the surrounding hills. The houses here are usually of the bungalow type and are Western in style. Domestic service is fairly plentiful and cheap, and reasonably efficient. All the normal services are provided, but gas is of the butane type and is delivered in cylinders. The water supply is somewhat erratic in the dry season (February to May) and in some districts it is a wise precaution to boil it before use.

There are some 5,000 private motor-cars in the country, most of them in the capital, where they constitute a traffic problem. They are mostly of American make, with some German and French.

The roads, on the whole, are very bad. There is one good stretch from the capital to the Pan-American Highway in the South. There is a

vigorous road construction programme in hand. It must be remembered that the country is very mountainous and that therefore road-building is expensive. The main means of communication between various areas of the country is by air.

Until a road network is evolved the vast potential of the country can be only partly utilized. In this rich potential lies the hope of a better life for the Honduriños. A new spirit has suffused the country — a determination on the part of the people to lift themselves out of a subsistence economy into a commercial one, in which they may exchange the results of their efforts for those goods that they need and which are best produced elsewhere in the Central American isthmus. The huge deposits of good quality iron-ore (some millions of tons) that exist in the country are only one of these reserves of wealth that are waiting to be tapped.

The political situation is fairly calm and even if governments change, the attitude towards property and the foreign investor remains one of benevolent encouragement. The currency has remained stable for forty years, which is more than can be said for many much wealthier countries. These two factors of stability and high potential have encouraged the considerable help that has been granted by international monetary institutions, mainly with U.S. funds. Increasing attention is being given to the industrial sector. The day may not be far distant when the bootblacks and the lottery vendors will be swept into productive employment, and the average income of the people raised considerably.

L. DELGADO

Birds of Prey

In light of morning sun
A silvery cloud of planes
Streaked through the startled sky
With thunder in their veins,
Like giant birds of prey
Their terrible beauty smote
Spring to her singing heart
And left not one sweet note.

HERBERT BLUEN

New Books and Old

The Central Themes of Indian Thought : *Atman* and *Moksha* *

"*Tamaivekam jānatha ātmānam anyā vāco vimuñcatha amṛtasyaiṣa setuḥ*" — know that One *Ātman* and prattle not about aught else; that is the bridge to Immortality (*Muṇḍaka Upaniṣad*, II.2.5). This is how the Upaniṣadic sage put his finger on what is quintessential in the whole spiritual wisdom of India. Never was the knowledge of the *Ātman*, the *parā vidyā* of the Upaniṣadic sages, more desperately needed than it is today, when, despite the highest triumphs of *aparā vidyā*, the most marvellous and unprecedented advances in science and technology, man is still groaning in misery, nations are flying at one another's throats, and all that man has built through the ages is threatened with extinction. Knowledge we have, but wisdom we have not; we have conquered space and time but not lust and greed, anger and hatred. The saddest irony of man's fate today is this that he knows not what he is, the Glory that he is, and the Splendour that is within him.

> As people, who do not know a field [says the *Chandogya Upanishad*] walk again and again over golden treasure that is hidden somewhere in the earth, and yet are not able to discover it, thus do all these creatures day after day become merged in *Brahman*, and yet do not discover it, because they are carried away by untruth (*Cha. Up.*, VIII.3.2).

In the context of the contemporary crisis in civilization, therefore, the importance of a publication like this one under review cannot be over-emphasized.

Dr. G. N. Joshi's book is the first in the Theses Publication Series projected by the Gujarat University. It attempts to make a comprehensive survey of the evolution of the concepts of *Ātman* and *Mokṣa* in the different systems of Indian philosophy, from the Vedas down to the spiritual experience of Śrī-Rāmakṛṣṇa Paramahaṁsa.

The book contains thirteen chapters and covers a wide area, dealing with the concepts of *Ātman* and *Mokṣa* in the Vedas and Upaniṣads, the six systems of orthodox Hindu philosophy, Buddhism and Jainism, Śaivism and Śāktism, Jñāneśvara, Kabīr, Tulsidāsa, Sūrdāsa, Mirābai. Narsiṁha Mehta, Caitanya, Tukārāma, and Rāmakṛṣṇa Paramahaṁsa. To give even a *précis* of the contents of the whole book is obviously impossible within the compass of this review. I shall content myself with some specific remarks.

Amongst the moderns, the author has dealt only with Rāmakṛṣṇa Paramahaṁsa. I would suggest to the author that, should he have an occasion to bring out a second edition of the work, he could profitably enlarge the modern portion — though it may come to splitting the work into two volumes — so as to include Rabindranath Tagore, S. Radhakrishnan, Śrī-Aurobindo, and Ramaṇa Maharṣī.

A few remarks on Buddhism may not be out of place here. In agreement with the view generally held, the author also has opined that Buddhism is "nihilistic in its nature since it has developed the concept of Nirvāṇa as the ideal of life." I am afraid this is a misleading view. Positive descriptions of *Nirvāṇa*, such as that it is full of calm and bliss, etc., are not wanting in Buddhist writings. *Nirvāṇa*, though negatively characterized as the "blowing out" of the hot passions of lust, hatred, and greed, is a positive something, the state of deathlessness (*amatam padam*), the uncreated one (*akatam*) behind the flux of transitory

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**The Evolution of the Concepts of* Ātman *and* Mokṣa *in the Different Systems of Indian Philosophy*. By G. N. JOSHI. (Gujarat University, Ahmedabad. 868 pp. 1965. Rs. 15.00)

existences. "When thou hast understood how to root out the elements of being, then O Brahmin," said the Buddha, "wilt thou realize the Uncreated One" (*Dhammapada,* 383). In the conception of *Dharma-kāya,* Buddhism has posited a permanent principle beyond all doubt. Apropos of the *Dharma-kāya,* the *Mahāyāna-Mūlajāta-hṛdaya-bhūmi-dhyāna-sūtra* says:

In all beings there abideth the Dharma-Kaya;
With all virtues dissolved in it
it liveth in eternal calmness.
It knoweth not birth, nor death, coming nor going:
Not one, not two; not being, not becoming
Yet present everywhere in worlds of beings.
This is what is perceived by all *Tathagatas.*

The most baffling theory in the whole philosophy of Buddhism is its *nairātmya-vāda* or the no-soul theory. It is this theory which according to many a scholar is the distinctive doctrine of Buddhism *par excellence* and one which stands in sharp contrast to Upaniṣadic thought dominated by the theory of *Ātman.* Our author, in Chapter IV of his book, has very lucidly described the no-soul theory. In all the schools of Buddhism, he has pointed out, it stands for an outright denial of any permanent spiritual or corporeal entity, behind and beyond the flux of momentary mental and physical existences, which could be called the abiding "self" or the *Ātman.* Yes, Buddhism does deny the reality of a permanent entity, spiritual or otherwise, in the whole realm of momentary existences or within the whole range of empirical experience. But is there no indication in Buddhism of an abiding self transcendentally or trans-empirically? There are scholars who are inclined to answer the question in the affirmative, and I am in agreement with them. What, otherwise, would be the meaning of the attainment of *Nirvāṇa* or the state of deathlessness (*amatam padam*)? The implication of the following statement of the Buddha himself is unmistakable: "There is an unborn, an unoriginated, an unmade, an uncompounded; were there not, O mendicants, there would be no escape from the world of the born, the originated, the made and the compounded" (*Udāna,* VIII.3).

The concluding chapter of the book sums up the results of all the foregoing chapters and also contains brief comparisons of Indian ideas with those of some of the Western philosophers and also with those of Islam and Christianity.

Śaṁkara's concepts of the self and Mokṣa [the author holds] are the most evolved ones and are of supreme eminence. The whole humanity is striving for the satisfaction of the self; but due to the wrong concepts of the self, in spite of the refinement of the material civilization and the multifarious means of pleasure and happiness, both physical and mental, humanity has not succeeded in becoming free from the basic discontent.

All lovers and students of Indian philosophy will find the book a mine of useful information on the central themes of *Ātman* and *Mokṣa.* It is a welcome addition to the growing literature on Indian philosophy written in English.

S. N. L. SHRIVASTAVA

What I Believe. By A. J. AYER, KENNETH C. BARNES, LORD BOOTHBY, JOHN BRATBY, ARTHUR CALDER-MARSHALL, MARGARET COLE, DAPHNE DU MAURIER, EDWARD GLOVER, ROSEMARY HAUGHTON, JACQUETTA HAWKES, MALCOLM MUGGERIDGE, KATHLEEN NOTT, J. B. PRIESTLEY, EDWARD G. SLESINGER, NORMAN ST. JOHN-STEVAS, MERVYN STOCKWOOD, BARBARA WOOTTON, JOHN WREN-LEWIS. Edited and with an Introduction by GEORGE UNWIN. (George Allen and Unwin Ltd., London. 236 pp. 1966. 25*s.*)

A quarter of a century ago Allen and Unwin published a volume *I Believe* in which a number of statements of faith, philosophy, etc., were gathered with a view to presenting a kind of cross sec-

tion of the current climate of thought. By popular demand the same thing has been attempted in the present volume and, of course, with a different team of writers. It is perhaps too much to see any significance in the addition of "What" to the title, but, as the Editor points out, there is a significant change of direction from outwards to inwards.

The net has been cast wide, and the collection of writers (each prefaced by a brief but informative biography) covers the spectrum of belief — at first sight we were tempted to continue "and unbelief," but that would be to define the term too parochially. Readers will sympathize with Jacquetta Hawkes's expression that it was probably "a mistake for me to attempt to frame a *credo*." There is a sense in which formulations must be corporate — *credimus* rather than *credo*. Yet with the exception of Bishop Mervyn Stockwood and, perhaps, John Wren-Lewis none of these writers seems willing to acknowledge any datum or objective reference. Here is to be found, rather, an account of various values counted important. Many say, directly or by implication, what they do not believe, and there is no little tendency to inform the world what actions they do. This may be important. In the last analysis, what I believe is less what I say I believe than those principles and assumptions which, in fact, are the real motivations of action. A full-scale examination, in this sense, of these confessions, not forgetting the biographical facts, might reveal some interesting conclusions. It would be easy to depreciate this book but not right to do so. The men and women who have had the courage to accept the invitation to expose what they think to be deepest in them are all those who by their achievements in various walks of life deserve to be heard. In these days when so many standards have been devalued and the voice of prophecy is not heard it is no bad thing for the common run of people to learn, if the colloquialism may be excused, what makes the more eminent of our era "tick."

MARCUS WARD

The Discipline of the Cave. Gifford Lectures given at the University of St. Andrews, December 1964–February 1965. By J. N. FINDLAY. (Muirhead Library of Philosophy. George Allen and Unwin Ltd., London; Humanities Press, New York. 228 pp. 1966. 32*s.*)

Professor Findlay tells us that the lectures were given to a small but attentive audience. He is one of those university teachers of philosophy whose reading is vast — he quotes Sanskrit, Greek, Latin, German, French, and so on — and his writing so recondite that it is not surprising that his audience was small — and it had to be attentive. To the present reviewer it seems a calamity that contemporary philosophy should be so extremely abstruse. Surely, too, it is a disadvantage that so many lectures have to be filled out.

The cave in the title, of course, refers to Plato's simile. Professor Findlay gives an admirably simple account of it:

> Plato . . . placed the human race in a dark cave, where their movements were so restricted by chains that their gaze could not stray beyond a cave-wall in front of them. A fire at their backs threw shadows on this wall, and the objects which cast these shadows also lay behind them but between them and the fire: these objects were being moved along a roadway near the mouth of the cave, but were half concealed by a low parapet, so that their shadows were quite fragmentary and unrepresentative. . . .

— and so on. There was the possibility that prisoners could free themselves gradually and progressively emerge to ultimate reality. With Plato's simile in mind, Professor Findlay makes the admirable remark:

> Possibly the queerest of all the queer things in this life is that we should find this life so

very queer, and that we should even speak of it as *this* life, contrasting it by implication with some more normal state of which we none the less have no lucid view at all.

Would that the rest of the book were of this simplicity!

It would appear that what it all leads up to is that the author favours a re-interpretation of Hegel's conception that the ultimate reality is a universal *Geist* (Spirit or Mind). Instead of a collective unconscious we have an infinity of minds participating in a universal reason. This is making for perfection in the future. "The historical materialism of Marx . . . represents a much garbled dilution of the teleological idealism we have been setting forth." This idealism seeks to transform our life in the cave. "We transform the cave in seeing everywhere in its arrangements the rationality that they secretly subserve." It is "pure immanentalism."

These ideas are to be developed in the next series of Professor Findlay's Gifford Lectures.

R. F. RATTRAY

A History of Science: And Its Relations with Philosophy and Religion. By the late SIR WILLIAM CECIL DAMPIER. Fourth edition reprinted with a postscript by I. BERNARD COHEN. (Cambridge University Press. xxvii+544 pp. 1966. 19*s*. 6*d*.)

This is the first paperback edition of a work which appeared first in 1929. The fourth edition in 1948 incorporated some account of developments in the intervening years. A reprint of the fourth edition in 1961 included a postscript by Bernard Cohen. This postscript, while paying tribute to the work, pointed out the need for certain revisions in the light of developments prior to 1948 and gave a valuable bibliography for those wishing to pursue the matter further.

The main body of the work stands, however, as a splendid account of the history of Science and its relation to Philosophy and Religion, from its origins with primitive man up to the present era. While readers of this magazine may not agree with some of the author's interpretations of history and may regret some of the regions and ideas into which scientific research has led us, yet it would be an ungenerous mind that did not find the book an inspiring account of continuing human endeavour.

The mechanistic materialism of the eighteenth and nineteenth centuries appears in its correct perspective as a phase in that endeavour, arising because the unifying theories of Newton and Darwin, which admittedly left many deeper questions unanswered, were developed into universal principles. The book shows that modern developments have made impossible any interpretations of the Universe in terms of a mechanical model and suggests that we may be nearing the limits of scientific knowledge. The author stresses that science must recognize the validity of religious and mystical experience, and reminds us more than once that, however far we may be able to push our research into the fundamental nature of the Universe, "we shall be left face to face with the awful mystery which is reality."

GEOFFREY BROWN

Teilhard de Chardin and the Mystery of Christ. By CHRISTOPHER F. MOONEY. (Collins, London. 288 pp. Frontispiece. 1966. 30*s*.)

This is a difficult book about the work of the scientist and Catholic mystic, Pierre Teilhard de Chardin. As a scientist de Chardin was a profound student of the theory of evolution; as a Catholic mystic and theologian he had to try and effect a synthesis between what he regarded as the facts of evolu-

tion and, in particular, what a Catholic believes about the existence of Christ. This attempt during his lifetime was considered improper by the Jesuit order, and he was prevented by his vows and loyalty from printing his views. Since his death, however, these difficulties have been overcome in one way or another, but not completely.

The reviewer is therefore a little startled to find a Jesuit scholar undertaking the task of trying to relate de Chardin's almost mystical interpretation of evolution with the existence of Christ. It is done thoroughly, with the usual Catholic scholar's rigour, and, what is most startling in view of the virtual condemnation by the Order of de Chardin's views in his lifetime, with approval only slightly qualified.

There are major difficulties in Pierre Teilhard de Chardin's synthesis, apart from those found by his fellow Jesuits — difficulties that would be very apparent to his fellow scientists. They are apparent also to a general reader. They are illustrated by the following interpretative sentence by Father Mooney: "It is Christ alone who can bring the natural movement of radial energy to its final supernatural goal, which is the union of humanity with himself for all eternity." That may be apparent to the Christian mystic; it is unlikely to be apparent to anybody else.

E. G. LEE

Letters on Islam: Written by a Father in Prison to His Son. By MOHAMMAD FADHEL JAMALI. Translated from the Arabic by the Author. (Oxford University Press, London. 108 pp. 1965. 15*s*.)

The author is a distinguished Iraqi statesman and scholar. Though he was condemned to death by a military tribunal the death sentence was commuted to ten years' imprisonment. He was later released after serving only three years in prison. We have before us the series of letters that he wrote to his son from prison and in which he has explained his own understanding of Islam. The Appendices include a letter on the problem of human freedom and responsibility, a letter on the relationship between the State and Religion, and a lecture on Western Civilization. The Introduction gives a clear indication of the main trend of the writer's ideas.

We cannot, of course, expect any profundity or originality in ideas. It is a sincere approach to his religion by a man of rich experience, of one who is deeply religious and at the same time sensitive to the requirements of modern life. He is an Arab and, like most of the Arabs, highly conscious of the geographical and historical origin of Islam. The great problem which faces the Arab world today is to reconcile the universalism of Islam with the national urge. But Dr. Jamali sees no difficulty, and finds in Islam a corrective to ultra-nationalism and a unifying force among the Arab states.

His understanding of Islam is marked by a deep commitment to human values and by broad tolerance and sympathy for the human brotherhood as a whole. The ideas developed in the book truly reflect the enlightened Muslim mind throughout the world.

S. VAHIDUDDIN

The Eternal Law: A Brief Outline of the Basic Principles of Sanatana Dharma. By R. KRISHNASWAMI AIYAR. (Ganesh and Co. Private Ltd., Madras. vi+172 pp. Second ed., 1965. Rs. 4.00)

A series of articles which appeared three decades ago in *The Indian Mirror*, Bombay, as "Talks on Sanatana Dharma" was put into the form of a book by the author with slight modifications. This is an enlarged edition.

The author's purpose is to explain the principles and ideas of *Sanatana Dharma* to common man. The book provides the reader with a clear analysis of the fundamentals of Hindu religion and philosophy. *Dharma* means the aggregate of all that uplifts man, upholds the Moral Order, and supports and sustains faith in Deity. Godlessness is a betrayal of human dignity.

The truths of religion which the author deals with are eternal. From times immemorial, the *Sanatana Dharma* has provided Indians with a unique and mysterious bond. It has survived the onslaughts of time and suffers from neither fanaticism and intolerance nor exclusion and arrogance. It allows complete liberty of belief and forges a sense of unity.

The get-up and the quality of printing of the book leave much to be desired.

SURENDRANATH AGNIHOTRI

Buddhism or Communism: Which Holds the Future of Asia? By ERNST BENZ. Translated from the German by RICHARD and CLARA WINSTON. (George Allen and Unwin Ltd., London. 234 pp. 1966. 30*s*.)

Students of politics and ideology will find this book of extreme value; Professor Benz, a German theologian, travelled throughout the Buddhist world (in 1957–8, as guest professor at Doshisha University, Kyoto) to gain material for this survey.

Western — and even other — readers may feel unpleasant surprise at the *permutations* he reveals among the rival forces of Buddhism (in its various forms), Communism (Soviet and Chinese), Christianity, Capitalism, Imperialism, Socialism, Humanism. For none of these is static or streamlined: Buddhism, for instance, is in the throes alike of an oecumenical urge, of a positive "stand" in Viet Nam, and of a complex reappraisal of its relation to science, Communism, and social values. Dr. Benz wisely stresses the growing Buddhist movement in India (encouraged by Nehru); yet, this is different from the Buddhist consciousness of Ceylon, with its national tradition standing out against the tactlessness and worse of "Christian" European rule. In China, again, the see-saw relation of Buddhism to the régime is baffling; surely the façade of care for Buddhist institutions and culture, not wholly believed in by Buddhists elsewhere, is flagrant revisionism! The attempt to align Buddhism and Communism through the dubious formula that both are "atheistic" is largely, if unconsciously, aimed at Christian influence, so unhappily (and hardly with justice) linked with Western imperialism and capitalism — which themselves are not necessarily identical.

On the whole, the fairest synoptic views come from Japan, active alike in pan-Buddhist movements and in critiques of China: the rape of Tibet produced surprisingly little active protest from other Buddhist lands, but the foremost protests were from Japan. Yet it is healthy that no one country is looked on as an Asian, or a Buddhist, leader; indeed, if Christianity is discounted because of Western imperialism, why should not Theravada nations mistrust Mahāyāna as the abettor of imperialistic Nippon, especially the ruthless, non-Gautama elements in Zen? Again, surely the work of devoted Western scholars should imply an end to *simpliste* "identifications."

Here there is no space to detail the absorbing vertigo of propaganda and fact in the status of Buddhism in either China (pp. 177-216) or the Soviet Union (pp. 153-76), where Islam is a further minor factor. And we can but mention the sombre comedies, within these chapters, of the Petersburg Buddhist Temple or of the "Political Tours of the Holy Tooth" and its "rivalry" with the Tooth held by the Ceylonese.

This book, with its remarkable fairness, may be considered vital for the comprehension of the baffling interactions in the body and soul of modern Asia.

TERENCE WHITE GERVAIS

NEHRU *on Society, Education and Culture*. Compiled and edited by SITA RAM JAYASWAL. (Vinod Pustak Mandir, Agra. 149 pp. 1965. Rs. 5.00; 10*s*.; $1.50)

This is an anthology of addresses given by Jawaharlal Nehru, bringing together his views on the nature of society, the purpose of education, and the meaning of culture. The compiler, Dr. Sita Ram Jayaswal of Lucknow University, reminds us that "there are numerous ways to keep the memory of a leader alive, but the best way is to follow the path shown by him." There will be many, now and in the future, who will be grateful to Dr. Jayaswal for pin-pointing, by means of this anthology, some of Nehru's basic ideas.

In a Foreword to this book, Dr. Radhakamal Mukerjee gives in full a hitherto unpublished letter written to him by Nehru in 1949 as a message to a Conference on Culture, Religion, and Morals in Their Relation to Social Problems. This letter should be widely read and studied and digested. In typical Nehru language, so simple that even a child can understand it, it presents clear guidance through the fog of national and international problems:

> We praise the Mahatma and we pay homage to his memory, and yet we stray widely from the path he had pointed out to us. His basic lesson, that only through right means can right ends be achieved is seldom remembered. Repeatedly, even in our generation, failure and disaster has faced the world because of wrong methods and wrong means. And yet we go round and round the self-same path, not even learning from hard experience.

There is always a tendency for many of us to seek escapism in high ideals and fine phrases, and not trouble to relate them to the business of life as it is today. The problem is essentially not for the few but for the many, and not only for India but for the whole world. There can be no solution of any problem today in the narrow context of a group or even of a nation. We have to think in terms of the world as a whole and then seek to understand our own particular problems, in that higher context, whether they apply to morals or culture or politics or economics.

Although there are many typographical errors, the book is otherwise well produced and of attractive appearance. It should take its place in every library, school, and home.

IRENE R. RAY

Thirty Years of My Public Life. By HARDEKAR MANJAPPA. (Hardekar Manjappa Smaraka Granthamale, Dharwar. 130 pp. 1966. Rs. 3.00; 8*s*.; $3.00)

This is the concise and fascinating autobiography of the author, popularly known as Karnataka Gandhi. He has given a true and unvarnished account of his public career for thirty years: 1906–36.

Shri Hardekar Manjappa started life as a teacher and rapidly became recognized by dint of energetic work and sterling qualities, as a magnetic personality, commanding respect and admiration from one and all. The facts and figures he mentions amply bear out his greatness as a saint, a devout disciple, a social reformer, a philosopher, and a moralist. He chose to remain a bachelor and to lead a life of abstinence so that he might devote himself exclusively to the service and welfare of the public.

The uplift of the Veerashaivas was always near to his heart and he left no stone unturned in propagating the tenets of Veerashaivism. He drank deep the elixir of the *vacanas* of Basava, on the

basis of which he formed his philosophical views. The *Liṅga* is a symbol of the universe and to worship the *Liṅga* is to feel inwardly at one with the universe. There should be equal freedom for men and women in religious and social matters. None should be regarded as high or low on the ground of birth. One should perform the duties determined by one's gifts.

Though he did not join the Congress, Shri Manjappa took an interest in its activities from its very inception and voiced his views through his newspaper, *Dhanurdhari,* and at public meetings. He was an enthusiastic follower of Mahatma Gandhi and exhorted the people to follow his nine cardinal principles of *Satyagraha.* He had faith in *Khadi* and propagated in season and out of season the significance and value of *Khadi,* especially among the Veerashaivas.

To add to this, he was a versatile scholar, a prominent writer, and a fluent speaker. He founded an *āśrama* at Harihar on the banks of the Tungabhadra on the lines of Gandhiji's Sabarmati Ashrama. The establishment of the Vidyalaya at Alamatti and activities connected with its maintenance (1927–36) form the last phase of his public career.

The life of Shri Hardekar Manjappa was one of selfless service and sacrifice for the cause of the country. Having been an ardent exponent and practitioner of the principles of Gandhism and an amalgam of such sterling qualities as those of Gandhiji himself, he deserves the title of "Karnataka Gandhi." Such a soul deserves homage at all times. His book will be a source of inspiration and guidance to all public workers. It is highly commendable that the Hardekar Manjappa Smaraka Granthamale has taken up the publication in English of his works.

K. E. PARTHASARATHY

Tradition and Economy in Village India. By K. ISHWARAN. Foreword by CONRAD ARENSBERG. (International Library of Sociology and Social Reconstruction. Routledge and Kegan Paul, London.; The Humanities Press, New York. xiv+169 pp. 1966. 25*s.*)

The economy of the Indian village was studied in the past by foreign students and most of them failed to get beyond economics and see it as an integrated whole. Professor Ishwaran penetrates deeply into the life of the village of Shivapur in South India, making us aware not only of innovation but of the underlying institutional continuity.

It is this continuity-and-change which makes up the key theme of this authoritative theoretical analysis. The continuity can be seen in the institution of caste, and the *Aya* or gift system, and in the values which have grown up around a traditional social structure. Caste is supported by (and in turn supports) the entire social fabric; and the *Aya* system has both a material and a spiritual mechanism:

> We have in the gift a compound of moral, economic and socio-political aspects. The utilitarian, religious, ethical, social, political and economic functions are combined into an interdependent totality which ensures harmony for all.

An understanding of the fundamental meaning of the *Aya* system, with its giving, receiving, and repaying, is essential to a proper appreciation of both traditional and transitional India. We are at a point in time where the Government of India (together with such an agency as the Ford Foundation), has taken up the task of transforming peasant India through economic planning. Such policies will demand close study of rural communities, and Professor Ishwaran has all the qualities and qualifications of an inspired guide who will point out the signposts and the dangers to social administrators.

E. W. MARTIN

Poems. By GIEVE PATEL. (Nissim Ezekiel, Bombay. 31 pp. 1966. Rs. 5.00; 10*s*. 6*d*.; $2.00)

A first reading of this volume reveals a particular tone in Shri Patel's poetry: a preoccupation with "disease," which is explained by the blurb — being a medical practitioner, Shri Patel has daily contact with sickness and suffering, disease and death. He limits himself to such subjects as are *seen* by him. The bereaved "Catholic Mother," the leper in "Nargol," the dying old man, "Post-Mortem Report" and "Post-Mortem," "The Difference," "In the Morgue," are all facts seen through the prism of his sensibility. The imagery of his profession enters his other poems too: "Cord-cutting," "The Prince Wishes His Father's Death," and "Pavement" have strong associations with the practice of medicine. Indeed, his best poem, "On Killing A Tree," surges triumphantly out of a doctor's dictionary, and also spills out emotion from a poet's pen:

> It takes much time to kill a tree,
> Not a simple jab of the knife
> Will do it. It has grown
> Slowly consuming the earth,
> Rising out of it, feeding
> Upon its crust, absorbing
> Years of sunlight, air, water,
> And out of its leperous hide
> Sprouting leaves.

PREMA NANDAKUMAR

IN RECENT CENTURIES a devastating change has come over our mentality with regard to the acquisition of money. Whereas in former ages men treated it with condescension, even with disrespect, now they bend their knees to it. That it should be allowed a sufficiently large place in society, there can be no question; but it becomes an outrage when it occupies those seats which are specially reserved for the immortals, by bribing us, tampering with our moral pride, recruiting the best strength of society in a traitor's campaign against human ideals, thus disguising, with the help of pomp and pageantry, its true insignificance. Such a state of things has come to pass because, with the help of science, the possibilities of profit have suddenly become immoderate. The whole of the human world, throughout its length and breadth, has felt the gravitational pull of a giant planet of greed, with concentric rings of innumerable satellities, causing in our society a marked deviation from the moral orbit. In former times the intellectual and spiritual powers of this earth upheld their dignity of independence and were not giddily rocked on the tides of the money market. But, as in the last fatal stages of disease, this fatal influence of money has got into our brain and affected our heart. Like a usurper, it has occupied the throne of high social ideals, using every means, by menace and threat, to seize upon the right, and, tempted by opportunity, presuming to judge it. It has not only science for its ally, but other forces also that have some semblance of religion, such as nation-worship and the idealizing of organized selfishness. ... In fact, man has been able to make his pursuit of power easier today by his art of mitigating the obstructive forces that come from the higher region of his humanity. With his cult of power and his idolatry of money he has, in a great measure, reverted to his primitive barbarism.

—RABINDRANATH TAGORE

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The death of Dr. Arthur Waley, C.H., at the age of seventy-six, on 27 June 1966, brought to a close a life dedicated to the ancient cultures of China and Japan, their literature, philosophy, and art. His has been one of the outstanding names in this field, whether for his enchanting translations of Chinese poems, which showed him as a poet in his own right, or for his renditions of such classics as the delightful Chinese allegorical tale, *Monkey,* and the Japanese novel, *The Tale of Genji.* His scholarship has made available such valuable reference works as the catalogue of paintings from the Tun-Huang caves discovered by the Stein expedition; while his philosophical writings, *The Way and Its Power* and *Three Ways of Thought in Ancient China,* have helped to stimulate and clarify interest in the development of the teachings of Buddha, Lao Tze, and Confucius in the Far East.

The Guardian (29 June 1966) wrote of him as a man with the warmest of hearts and a sense of humour behind the protection of a seemingly grim exterior and a wit sharp against folly. He has played a very large part in making Eastern thought better known to, and appreciated by, the West. The world is in his debt.

A short article, "Mystics and Scholars," by him appeared in the September 1937 ARYAN PATH, and, at the time of its Silver Jubilee, he wrote "I only wish THE ARYAN PATH came out every week instead of every month."

In *The Times* (7 July 1966) appeared a letter by Dr. Cyril Bibby and fifteen other well-known figures, c/o the National Secular Society, London, deprecating the Government announcement that it would subsidize church schools, and describing sectarian education as a form of segregation. In other fields the evils of apartheid are recognized and integration is being called for, despite difficulties in the process. A measure of integration in public schools is also favoured, and the encouragement of sectarian segregation goes counter to this liberalizing trend. The writers suggest replacing it by "education in social morality and citizenship, with the provision of comparative religion and philosophy for the upper secondary school."

Two days later, John Wilson, Director of the Farmington Trust Research Unit in Moral Education, Oxford, wrote that this suggestion by-passed the real problem, that of "our ignorance and disagreement about what morality and religion are, and hence about how to teach them."

We get nowhere "by teaching 'citizenship' instead of morality, and the history (or sociology, or literature) *of* religion instead of religion." Teaching morality and religion does not mean indoctrination into a specific creedal faith. Mr. Wilson believes that there is a right way to do it, but that much research is still needed into methods of putting it into practice. Till this is done, it would be "dangerous or cowardly" to throw existing traditions overboard by making denominational schools more difficult. We must start from where we are, transforming gradually as in natural growth.

The National Secular Society suggests "education in social morality and citizenship." We question whether it can be taught as a subject, or whether it is not best inculcated from within by values presented spontaneously in dealing with other subjects and, above all, by example. Dr. A Joselin of Leicester University School of Education, at a

National Marriage Guidance Council Conference in May 1963, said that parents should be helped to realize that *they* are the basic educators. "The child's attitude to the whole of life originated in the family." He advocated strongly the establishment of the equivalent of family units, centred on country and village colleges, and such like, to bring home the idea of education as a continuing process, and the importance of right understanding of personal relationships.

The other suggestion of the comparative study of religions and philosophies could well be fruitful, but, in view of the present ecumenical trend, could not such subjects be gradually introduced even in denominational schools? Some years back Captain Liddell-Hart wrote in *The Hibbert Journal* of "A Commonwealth of Religions," circled round a central point, to which they all led. He himself declared his strong "patriotic" feeling towards his own religion, but respected the totality of viewpoints making up the whole. This, too, was the standpoint of the Theosophical Movement — a novel view at the time of its launching in 1875, though accepted more readily today — which may well meet today's need.

Britain is fortunate in its adult education colleges, offering an inviting variety of short-term residential courses. The packed attendance at one such course, "Common Ground in the World's Religions" (1-3 July 1966) at Moor Park College, Farnham, Surrey, evidenced the desire (in the words of its Warden, Dr. F. S. Grimwood)

> to seek out those values for which men regardless of race, creed, class or nationality, could unite and so perhaps form a basis for world community and the rule of law.

Moor Park, the seventeenth-century home of Sir William Temple, patron of the famous satirist Swift, was courageously rescued from demolition in 1950 as an act of faith. Through devoted labours and at much financial risk, it became an educational centre on a Christian basis, prepared to "communicate" with Christian and non-Christian alike, on fundamental issues. Its facilities are open to other educational and cultural organizations, while its own programme of short courses deals with the arts, everyday psychology, such questions as "Witchcraft, Fanaticism, Brainwashing and Conversion," geographical field studies, reformation in the Church, and so on. It is in association with the Laymen's Colleges of Europe.

The speakers in the course mentioned — both of whom, incidentally, have written for THE ARYAN PATH — were Dr. James Henderson, senior lecturer in International Affairs, University of London Institute of Education, and Professor H. D. Lewis, Professor of the History and Philosophy of Religion, King's College, University of London. The former warned those who rejected traditional religion against turning modern ideologies into gods, and current "isms" into new persecuting orthodoxies. The historic religions, however divisive in practice, have at least asserted the value of good will and brotherhood, and it may be these can be more consciously realized through art and the true spirit of science. Professor Lewis's lectures considered the disintegrating effect of modern science on "historic beliefs in God and the soul." Its empiric method demands sense-experience and is reflected in the present-day linguistic philosophy which rejects religious thinking as meaningless. Professor Lewis reminded his hearers:

> Religious phenomena are not tangible, but they are not less real on account of that. The world is rooted in that which is beyond itself; God *is* a mystery.
>
> (From Dr. Grimwood's report)

However far we question, there is always an indescribable reality beyond. The Old Testament, the Vedas and Upanishads, Islam and Confucianism, all declare this. So does Buddhism, de-

spite its emphasis on living the moral life, without worrying about philosophical problems. Professor Lewis represented the Oriental religions as all concerned with escape from individual isolation into "union with God," whereas Christianity gives not a relationship of absorption, but of love and redemption through Christ, of friendship with other selves and with God. Here we might join issue with him, since, in Northern Buddhism, to name but one faith, the followers of the Way of Liberation are less reverenced than the "Buddhas of Compassion" who renounce Nirvana to remain with, and help, the world, pointing out the Way, as exemplars and guides. The concept of "mediator" has more than a Christian credal meaning.

Lively discussion followed the lectures, and it is to be hoped that the college will give a further opportunity to continue with this vital subject.

The Second International Oceanographic Congress, Moscow, 30 May – 9 June 1966 (commented on in *Unesco Features,* June 1966, by Daniel Behrman) brought forth interesting information. The subject-matter of the Congress was "Ocean Research for the Benefit of Mankind."

Dr. Bruce Heezen, Dr. Dragoslav Ninkovich and Dr. Neil Opdyke of Lamont Geological Observatory at Palisades, New York, correlated their findings in the earth's magnetic fields.

During the past three million years, they stated,

> the earth's magnetic field has first disappeared and then reversed at intervals between half-a-million and a million years. . . . No magnetic field means no magnetic shield. And this means intense bombardment of the earth by cosmic rays, producing a disastrous effect on life.

The magnetic field is at present decreasing, and if this process continues, in two thousand years it will completely disappear and that will spell a series of new mutations in the life on earth.

The sampling of deep-sea sediment-cones revealed, when placed in magnetometers, "that our magnetic north has been actually north only for the past 700,000 years, before that it was reversed for a time, so that a compass would have pointed south."

These changes in the magnetic fields are due to dynamic disturbances within the earth's core.

Full exposure to cosmic radiation brings about mutations. One microscopic species of radiolaria had no spines before magnetic reversal but developed them later.

In short, the earth's magnetic field diminishes, reverses, or disappears, thereby exposing the life on the earth to intense or variable cosmic radiation. This exposure brings about either extinction of old species or creation of new through biological mutations.

At the same Congress, Sir Edward Bullard, head of the Department of Geodesy and Geophysics at Cambridge University, reported the discovery of "continental blocks" in the middle of the ocean. Continental rocks are "much less magnetic than oceanic rocks, thereby giving away their origin."

Dr. Robert S. Dietz of the Environmental Science Service Administration in Washington showed slides of "how continents might once have fitted." Working with computers, he has been able to fit India against Australia and Australia against Antarctica. There are "a few missing pieces" and Dr. Dietz thinks they are on the floor of the Indian Ocean.

All this suggests that it might be wise to look again at the traditions of old continents and early races, so magnificently collated and elucidated in Madame Blavatsky's *The Secret Doctrine* (especially Vol. II).